

retain an open inlet F^r fresh divine
inspiration as well as
a healthy susceptibility to the national
mode or trend of
thought and sentiment; thus are individual
conscience and
historic continuity harmonised. As observed
by Brahma

Rishi Venkataratnam. "Free yd
authoritative, true yet familiar,
lasting yet Homely, imperishable yet
national, the Upanishads
were to Ram Mohan Roy the national
(Swadesi) type and mould
for ^{ct} Universal Religion", Thus did he
regain a national
scripture for the rational soul and furnish to
the nation that
hope and confidence from the past which is
the indispensable
precursor to national growth and
expansion. Thus was he
the first and greatest reviver of the '
unfalsified }, { undamaged }
Vedanta in the nation, as well as the
harbinger of the light of
the East to a Western horizon not yet clear
of the primitive
mists of a detached, heaven-entjironed God
and a fallen Eden-
banished man." But for Raja Ram Mohan
Roy's labours
in this direction, the Upanishads, the
Vedanta Sutras and
the Bhagavadgita would have been
impenetrable sealed
books to "a majority of even the best
educated Indians. All
glory to him!
The subjects dealt with in the Brahma
Sutras have been

already indicated above. But in order to
 give the reader
 a general idea as to the trend of their
 treatment and to
 show how the author attempts to establish
 a particular
 theme by focussing on it the relevant texts
 gathered from
 several Upanishads, I give below a few
 excerpts from Raja
 Ram Mohan Roy's "Abridgement of the
 Vedanta". In it
 :>y ' Veda ' and ' Vedanta ' are meant the
 Upanishads and
 the Brahma Snikels respectively:—

< The illustrious Vyasa in his celebrated work, the Vedailta,
 asinuates in the first text that it is absolutely necessary for
 mankind
 o acquire knowledge respecting the Supreme Being", who is the
 subject
 f discourse in all the Vcdas and the Vedanta as well as in other
 systems
 f theology* But he found from the following passages of the Vedas
 b. at this enquiry is limited to very narrow bounds, vis., << The
 Supreme
 eing is not comprehensible by vision, or by any other of the
 oygans of